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ART. I. *Chinese Lexicography, or a list of the Dictionaries in the Imperial Library at Peking, according to the General Catalogue called the Sz' Fu Ts'iuEN SHU.*

LEXICOGRAPHY, as it is understood by the Chinese, has hitherto received very little attention from foreigners. So far as we know there is not extant, in any European language, even a list of the names of the Principal Chinese Dictionaries, or any extended work on Chinese Lexicography. In the Introduction to his Chinese-English Dictionary, Dr. Morrison has given some remarks on this subject and has named a few of this class of works. Other students of the language have also touched upon the same topic. In the histories of China, published in western languages, there are Chapters "On Chinese literature," &c. But upon the whole wide field of *Chinese Lexicography*, in a historical or descriptive point of view, we are not aware that any scholar has yet entered; and we fear a long time may yet elapse ere the desired work will be accomplished.

Some idea of the magnitude of such a work—*viz.*, "AN HISTORICAL LEXICOGRAPHY," may be gathered from an inspection of the subjoined list of dictionaries, which we have prepared from the *Kin Ting Sz' K'ü Ts'iuEN Shü Tsung Muh*, 欽定四庫全書總目, "A General Catalogue of all the Books in the Four Libraries [published] by Imperial authority."

The number of separate works in this list is two hundred and eighteen (218). Besides the name of each book, we give also both

the name of the author and the name of the dynasty under which the work was published; and will add also, in English, the number of *kiuen* 卷, or sections, into which the several works are respectively divided.

This list, in the General Catalogue, fills four volumes, viz. the 21st, 22d, 23d, and 24th, and is comprised in five sections, under the general head of *Siáu Hioh*, 小學, the LESSER STUDIES. In the original Catalogue before us a summary or general account is given of each work.

No. 1.

爾雅註疏 晉郭璞註 宋邢昺疏

Rh Yá Chú Sū, in eleven sections, supposed to have been written by the duke of Chau: the best Notes and explanations on this work are by *Kwoh P'oh* of the Tsin and by *Ying Ping* of the Sung dynasty.

No. 2.

爾雅註 宋鄭樵撰

Rh Yu Chú, in three Sections, with notes by *Ch'ing Ts'iau* of the Sung dynasty.

No. 3.

方言 漢揚雄撰 晉郭璞註

Fàng Yen, in thirteen Sections, by *Yáng Hiung* of the Hán, with notes by *Kwoh P'oh* of the Tsin dynasty.

No. 4.

釋名 漢劉熙撰

Shih Ming, in eight sections, by *Liú Hi* of the Hán dynasty.

No. 5.

廣雅 魏張揖撰

Kwáng Yá, in ten Sections, by *Ch'ing Yih* of the Wei dynasty.

No. 6

匡謬正俗 唐顏師古撰

Kw'áng Miù Ching Suh, in eight Sections, by *Yen Sz'ku* of the Tang dynasty.

No. 7.

羣經音辨 宋賈昌朝撰

K'iuen King Yin Pien, in seven Sections, by *Kiá Changcháu* of the Sung dynasty.

No. 8.

埤雅 宋陸佃撰

Pí Yá, in twenty Sections, by *Luh Tien* of the Sung dynasty.

No. 9.

爾雅翼 宋羅願撰 元洪焱祖音釋

'Rh Yá Yih, in thirty-three Sections, by *Lo Yuen* of the Sung dynasty, with explanation of sounds by *Hung Yentsú* of the Yuen dynasty.

No. 10.

駢雅 明朱謀瑋撰

Ping Yá, in seven Sections, by *Chü Mauwei* of the Ming dynasty.

No. 11.

字詁 國朝黃生撰

Tsz' Kú, in one Section, by *Hwáng Sang* of the reigning Manchu dynasty.

No. 12.

續方言 國朝杭世駿撰

Shuh Fáng Yen, in two Sections, by *Háng Shitsin* of the reigning Manchu dynasty.

No. 13.

別雅 國朝吳玉搢撰

Pieh Yá, in five Sections, by *Wú Yuhtsin* of the reigning Manchu dynasty.

No. 14.

急就章 漢史游撰

Kih Tsiúcháng, in four Sections, by *Sz' Yü* of the Hán dynasty.

No. 15.

說文解字 漢許慎撰

Shwoh Wan Kiái Tsz', in thirty Sections, by *Hü Shin* of the Hán dynasty.

No. 16.

說文繫傳 南唐徐鉉撰

Shwoh Wan Hi Ch'uen, in forty Sections, by *Sü Kái* of the Southern T'áng dynasty.

No. 17.

說文繫傳考異 國朝江憲撰

Shwòh Wan Hí Ch'uen K'áu I', in four Sections and one supplementary, all by *Wáng Hien* of the reigning Manchu dynasty.

No. 18.

說文解字篆韻譜 南唐徐鍇撰

Shwòh Wan K'ái Tsz' Chuen Yun P'ú, in five Sections, by *Sü K'ái* of the Southern T'áng dynasty.

No. 19.

重修玉篇 梁顧野王撰

Chung Siú Yuh P'ien, in thirteen Sections, by *Kú Yéwáng* of the Liáng dynasty.

No. 20.

千祿字書 唐顏元孫撰

Kün Luh Tsz' Shú, in one Section, by *Kú Yuensun* of the T'áng dynasty.

No. 21.

五經文字 唐張參撰

Wú King Wan Tsz', in three Sections, by *Cháng Tsán* of the T'áng dynasty.

No. 22.

九經字樣 唐唐元度撰

Kiú King Tsz' Yang, in one Section, by *T'áng Yuentú* of the T'áng dynasty.

No. 23.

汗簡 目錄叙略 宋郭忠恕撰

Hán Kien and the *Muh Luh Sü Liòh*, the first in three, and the second in one Section, all by *Kwoh Chungshú* of the Sung dynasty.

No. 24.

佩觿 宋郭忠恕撰

P'ei Hwui, in three Sections, by *Kwoh Chungshú* of the Sung dynasty.

No. 25.

古文四聲韻 宋夏竦撰

Kü Wan Sz' Shing Yun, in four Sections, by *Hsia Sung* of the Sung dynasty.

No. 26.

類篇 宋司馬光撰

Lui P'ien, in forty-five Sections, by *Sz'má Kwáng* of the Sung dynasty.

No. 27.

歷代鍾鼎彝器款識法帖 宋薛尚功撰

Lih Tái Chung Ting I' Ki Kwán Shih Fáh T'ieh, in twenty Sections, by *Nieh Shángkung* of the Sung dynasty.

No. 28.

復古編 宋張有撰

Fuh Kú Pien, in two Sections, by *Cháng Yü* of the Sung dynasty.

No. 29.

漢隸字源 宋婁機撰

Hán Lí, Tsz' Yuen, in six Sections, by *Lau Kí* of the Sung dynasty.

No. 30.

班馬字類 宋婁機撰

Pán Mǎ Tz' Lú, in five Sections, by *Lau Kí* of the Sung dynasty.

No. 31.

字通 宋李從周撰

Tsz' Tung, in one Section, by *Lí Tsungchau* of the Sung dynasty.

No. 32.

六書故 元戴侗撰

Luh Shú Kú, in thirty-three Sections, by *Tái Tung* of the Yuen dynasty.

No. 33.

龍龕手鑑 遼僧行均撰

Lung Kan Shau Kien, in four Sections, by *Tsang Hing Kiun* of Liáu.

No. 34.

六書統 元楊桓撰

Luh Shú Tung, in twenty Sections, by *Yáng Huán* of the Yuen dynasty.

No. 35.

周秦刻石釋音 元吾邱衍撰

Chau Tsin Kih Shih Shih Yin, in one Section, by *Wú Kiúyen* of the Yuen dynasty.

No. 36.

字鑑 元李文仲撰

Tsz' Kien, in five Sections, by *Lí Wanchung* of the Yuen dynasty.

No. 37.

說文字原六書正譌 元周伯琦撰

Shwoh Wan Tsz' Yuen and the *Luh Shú Ching Wei*, the first in one and the second in five Sections, by *Chau Pehki* of the Yuen dynasty.

No. 38.

漢隸分韻不著撰人名氏亦無時代

Hán Lí Fan Yun, in seven Sections. The author's name, and the time when the work was written, do not appear.

No. 39.

六書本義 明趙撝謙撰

Luh Shú Pan I', in twelve Sections, by *Chau Hwuih'ien* of the Ming dynasty.

No. 40.

奇字韻 明楊慎撰

Ki Tsz' Yun, in five Sections, by *Yang Shin* of the Ming dynasty.

No. 41.

古音駢字續編 古音駢字 明楊慎撰
續編 國朝莊履豐莊鼎鉉同撰*Kú Yin Pien Tsz'*, and *Suh Pien*, the first in one Section by *Yang Shin* of the Ming dynasty, the second in five Sections by *Chwáng Lifung* and *Chwáng Tinghien* of the reigning Manchu dynasty.

No. 42.

俗書刊誤 明焦竑撰

Suh Shú Kán Wá, in twelve Sections, by *Tsiáu Hwáng* of the Ming dynasty.

No. 43.

字彙 明葉秉敬撰

Tsz' Yen, in four Sections, by *Yeh Pingking* of the Ming dynasty.

No. 44.

康熙字典 康熙五十五年聖祖仁皇帝御定

Káng Hí Tsz' Tien, in forty-two Sections. This edition was published in the 55th year of Kánghí's reign, by Imperial authority.

No. 45.

御定清文鑑補編總綱補總綱
乾隆三十六年奉敕撰

Yü Ting Tsiung Wan Kien, Pú Pien, Tsung Káng, Pú Tsung Káng, a Manchu-Chinese work in forty-six Sections, compiled in the thirty-sixth year of Kienlung by Imperial authority.

No. 47.

御定滿洲蒙古漢字三合切音清文鑑
乾隆四十四年奉敕撰

Yü Ting Manchou Mungku Hantsz' Sánhoh Ts'ieh yin Tsiung Wau Kien, in thirty-two Sections, was ordered to be compiled in the forty-fourth year of Kienlung.

No. 47.

欽定西域同文志乾隆二十八年奉敕撰

Chin Ting Si Yih Tung Wan Chi, in twenty-four Sections, was ordered in the twenty-eighth year of Kienlung.

No. 48.

篆隸攷異國胡周靖撰

Chuen Kí K'íau I', in two Sections, by *Chau Tsiung* of the reigning Manchu dynasty.

No. 49.

隸辨國朝藹吉撰

Lí Pien, in eight Sections, by *Kú Ngáikih* of the reigning Manchu dynasty.

No. 50.

廣韻不著撰人名氏

Kwáng Yun, in five Sections, the name of the author is unknown.

No. 51.

重修廣韻宋陳彭年邱雍等奉敕撰

Chung Sú Kwáng Yin, in five Sections compiled by *Ch'in Páng-nien*, *K'íu Yung* and others of the Sung dynasty, by Imperial Command.

No. 52.

集韻舊本題 宋丁度等奉敕撰

Ts'ih Yun, in ten Sections, an old edition of this work purports to have been written by *Ting Tü* and others of the Sung dynasty by Imperial command.

No. 53.

切韻指掌圖 附檢例一卷 宋司馬光撰
其檢例一卷則邵光祖所補正

Ts'ieh Yun Ch'í Cháng tú, and *Fü Kien li*, the first in two and the second in one Section; the first by *Sz'má Kwáng*, and the second by *Chau Kwángtsú* who also revised and corrected the former.

No. 54

韻補 宋吳棫撰

Yun Pü, in five Sections, by *Wu Yih* of the Sung dynasty.

No. 55.

附釋文互註禮部韻略附貢舉條式
舊本不題撰人

Fü Shih Wau Hü Chü Lí Pü Yua lioh and *Fü Kung Kú Tiâu Shih*, in one Section; the name of the original author is not given.

No. 56.

增修互註禮部韻略 宋毛晃增註
其子居正較勘重增

Tsaung Siu Hü Chü Lí Pü Yun Lioh, in five Sections, being notes by *Mau Kwáng* of the Sung dynasty and compared and enlarged by his son *Kuehing*.

No. 57.

增修校正押韻釋疑 宋歐陽德隆撰
郭守正增修

Tsang Siu Kiáu Ching Yü Yun Shih I', in five Sections by *Ngau-yáng Tehlung* and revised by *Hooch Shauching* of the Sung dynasty.

No. 58,

九經補韻 宋楊伯岳撰

Kiu King Pu Yun, in one Section, by *Yang Pehyen* of the Sung dynasty.

No. 59.

五音集韻 金韓道昭撰

Wu Yin Tsih Yun, in fifteen Sections, by *Han Tauchau* of the Kin family.

No. 60.

古今韻會舉要 元熊忠撰

Kū Kin Yun Hwei Kū Yau, in thirty Sections, by *Hiung Chung* of the Yuen dynasty.

No. 61.

四聲等子 不著撰人名氏

Sz' Shing Tang Tsz', in one Section. The name of the author does not appear.

No. 62.

經史正音切韻指南 元劉鑑撰

King Sz' Ching Yin Ts'ieh Yun Chi Nan, in one Section, by *Liu Kien* of the Yuen dynasty.

No. 63.

洪武正韻 明洪武中奉敕撰

Hung Wu Ching Yun, in sixteen Sections, ordered to be compiled in the reign of *Hungwú* of the Ming dynasty.

No. 64.

古音叢目 古音彙要 古音餘 古音附錄 明楊慎撰

This work, *Kū Yin Tsung Muh*, in five volumes, *Kū Yin Lieh Yau*, in five Sections, *Kū Yin Yü*, in five Sections, *Kū Yin Fū Luh*, in one Section, was written or compiled by *Yang Shin* of the Ming dynasty.

No. 65.

古音略例 明楊慎撰

Kū Yin Lieh Li, in one Section, also by *Yang Shin*.

No. 66.

轉注古音略 明楊慎撰

Chuen Chú Kū Yin Lieh, in five Sections, also by *Yang Shin* of the Ming dynasty.

No. 67.

毛詩古音考 明陳第撰

Máu Shí Kú Yin K'íáu, in four Sections, by *Chin Ti* of the Ming dynasty.

No. 68.

屈宋古音義 明陳第撰

Kieh Sung Kú Yin I', in three Sections, also by *Chin Ti* of the Ming dynasty.

No. 69.

欽定音韻闡微康熙四十五年奉敕撰

Kin Ting Yin Yun Ch'en Wí, in eighteen Sections, ordered to be compiled in the forty-fifth year of K'anghí.

No. 70.

欽定同文韻統乾隆十五年奉敕撰

Kin Ting Tung Wan Yun Tung, in six Sections, ordered to be compiled in the fifteenth year of Kienlung.

No. 71.

欽定叶韻彙輯乾隆十五年奉敕撰

Kin Ting Hieh Yun Lui Tsih, in fifty-eight Sections, ordered to be compiled in the fifteenth year of Kienlung.

No. 72.

欽定音韻述微乾隆三十八年奉敕撰

Kin Ting Yin Yun Shuh Wí, in three Sections, ordered to be compiled in the thirty-eighth year of Kienlung.

No. 73.

音論 國朝顧炎武撰

Yin Lun, in three Sections, by *Kú Yenwú* of the reigning Manchu dynasty.

No. 74.

詩本音 國朝顧炎武撰

Shí Pan Yin, in ten Sections, by the same author, *Kú Yenwú*.

No. 75.

易音 國朝顧炎武撰

Yih Yin, in three Sections, also by the same *Kú Yenwú*.

No. 76.

唐韻正 國朝顧炎武撰

T'ang Yun Ching, in twenty Sections, also by *Kú Yenwú*.

No. 77.

古音表 國朝顧炎武撰

Kú Yin Piáu, in two Sections, by the same *Kú Yenwú*.

No. 78.

韻補正 國朝顧炎武撰

Yun Pú Ching, in one Section, also by *Kú Yenwú*.

No. 79.

古今通韻 國朝毛奇齡撰

Kú Kin T'ung Yun, in twelve Sections, by *Máu Kiling* of the reigning Manchu dynasty.

No. 80.

易韻 國朝毛奇齡撰

Yih Yun, in four Sections, also, by *Máu Kiling* of the reigning Manchu dynasty.

No. 81.

廣韻考 國朝紀容舒撰

Kwáng Yun K'áu, in five Sections, by *Ki Yungshú* of the reigning Manchu dynasty.

No. 82.

古韻標準 國朝江永撰

Kú Yun Piáu Chun, in four Sections, by *King Yung* of the reigning Manchu dynasty.

No. 83.

六藝綱目 元舒天民撰

Luh I' Káng Muh in two Sections, by *Shú T'ienmin* of the Yuen dynasty.

No. 84.

爾雅補註 國朝姜兆錫撰

Rh Yá Pú Chú, in six Sections, by *Káng Cháusih* of the reigning Manchu dynasty.

No. 85.

小爾雅無撰人名氏

Sháu Rh Yá, in one Section; the name of the author is not given.

No. 86.

崔氏小爾雅 明崔銑撰

Ts'ui Shu Siáu' Rh Yá, in one Section, by *Ts'ui Sien* of the Ming dynasty.

No. 87.

彙雅續編 明張萱撰

Lui Yá, in twenty Sections, with an appendix in twenty-eight Sections, by *Cháng Hsin* of the Ming dynasty.

No. 88.

方言據 明魏濬撰

Fang Yen Kú, in two Sections, by *Wei Siuen* of the Ming dynasty.

No. 89.

方言類聚 明陳與郊撰

Fang Yen Lui Tsui, in four Sections, by *Chin Yükiáu* of the Ming dynasty.

No. 90.

越語冑繁錄 國朝毛奇齡撰

Yueh Yü K'ang K'i Luh, in one Section, by *Mau K'ling* of the reigning Manchu dynasty.

No. 91.

連文釋義 國朝王言撰

Lien Wan Shih I', in one Section, by *Wáng Yen* of the reigning Manchu dynasty.

No. 92.

別本干祿字書 唐顏元孫撰

Pieh Pan Kán Luh Tsz' Shú, in two Sections, by *Yuensun* of the Tang dynasty.

No. 93.

說文解字五音韻譜 宋李燾撰

Shwoh Wan Kiái Tsz' Wü Yin Yun Pú, by *Li Cháu* of the Sung dynasty.

No. 94.

續千文 宋侍其良器撰

Suh Tsien Wan, in one Section, by *Tsz'k'i Liángk'i* of the Sung dynasty.

No. 95.

四聲篇海 金韓孝彥撰

Sz' Shing P'ien Hái, fifteen Sections, by *Hán Hiáu-yen* of the Kin family.

No. 96.

六書滌源 元楊桓撰

Luh Shú Sù Yuen, in twelve Sections, by *Yáng Huán* of the Yuen dynasty.

No. 97.

增修復古編舊本題吳均撰

Tsang Siü Fuh Kù Pien, in four Sections, the original work said to have been compiled by *Wú Kiun*.

No. 98.

蒙古譯語不著撰人名氏

Mung Kú Yih Yü, in one Section, the name of the author does not appear.

No. 99.

華夷譯語 明洪武二十二年翰林侍講
火源潔奉敕撰

Hwá I' Yih Yü, in one Section; in the twenty-second year of *Hungwú* of the Ming dynasty, *Ho Yuenkich*, a member of the imperial college, received orders to prepare this work.

No. 100.

篇海類編 舊本題 明宋濂撰 屠隆訂正

P'ien Hái Lui Pien, in twenty Sections: the original work said to have been prepared by *Sung Lien* of the Ming dynasty and edited by *Tú Lung*.

No. 101.

童蒙習句 明趙撝謙撰

Tung Mung Sih Kù, in one Section, by *Chau Hwükién* of the Ming dynasty.

No. 102.

從古正文 明黃諫撰

Tsung Kú Ching Wan, in five Sections, by *Wáng Kién* of the Ming dynasty.

No. 103.

六書精蘊 音釋 明魏校撰

Luh Shú Tsing Wan, in six Sections, and the *Yin Shih*, in one Section, by *Wei Kiáu* of the Ming dynasty.

No. 104.

集古隸韻 明方仕撰

Tsih Kú Lí Yun, in five Sections, by *Fáng Tsz'* of the Ming dynasty.

No. 105.

石鼓文音釋 附錄 明楊慎撰

Shih Kú Wan Yin Shih, in three Sections, with an appendix in one, by *Yáng Shin* of the Ming dynasty.

No. 106.

六書索隱 明楊慎撰

Luh Shú Soh Yin, in five Sections, by the same author.

No. 107.

金石遺文 明豐道生撰

Kin Shih I' Wan, in five Sections, by *Fung Táusang* of the Ming dynasty.

No. 108.

同文備考 附聲韻會通 韻要粗釋 明王應龍撰

Tung Wan Pi K'áu, in eight Sections, with an appendix *Shing Yun Hwei Tung Yun Yáu Tsi' Shih*, in two Sections, by *Wáng Yiungtien* of the Ming dynasty.

No. 109.

古俗字略 明陳士元撰

Kú Suh Tsz' Lioh, in seven Sections, by *Chin Sz'yuen* of the Ming dynasty.

No. 100.

字考啟蒙 明周宇撰

Tsz' K'áu K'i Mung, in sixteen Sections, by *Chau Yü* of the Ming dynasty.

No. 111.

六書賦音義 明張士佩撰

Luh Shú Fù Yin I', in three Sections, by *Cháng Sz'pei* of the Ming dynasty.

No. 112.

古器銘釋 明卞綦撰

Kú K'è Ming Shih, in ten Sections, by *Pien Kwan* of the Ming dynasty.

No. 113.

字義總畧 明顧充撰

Tsz' I' Tsung Lioh, in four Sections, by *Kü Chung* of the Ming dynasty.

No. 114.

問奇集 明張位撰

Wan K'í Tshih, in one Section, by *Cháng Wei* of the Ming dynasty.

No. 115.

大明同文集 明田藝蘅撰

Tá Ming Tung Wan Tshih, in fifty Sections, by *Tien I'haug* of the Ming dynasty.

No. 116.

正韻彙編 明周嘉棟撰

Ching Yun Lúi Pien, in four Sections, by *Chau Kiátung* of the Ming dynasty.

No. 117.

六書指南 明李登撰

Luh Shú Chí Nán, in two Sections, by *Lí Tang* of the Ming dynasty.

No. 118.

撫古遺文 補遺 明李登撰

Chih Kú I' Wan, in two Sections, with a Supplement *Pú I'* in one Section, also by *Lí Tang*.

No. 119.

諸書字考 明林茂槐撰

Chú Shú Tsz' K'áu in two Sections, by *Lín Mauhwái* of the Ming dynasty.

No. 120.

五候鯿字海 不著撰人名氏

Wú H'áu Tsing Tsz' Hái, in twenty Sections, by an unknown author.

No. 121.

字學指南 明朱光家撰

Tsz' Hioh Chi Nán, in ten Sections, by *Chú Kwángkiá* of the Ming dynasty.

No. 122

字學訂譌 明李當泰撰

Tsz' Hloh Ting Ngoh, in two Sections, by *Lí Tangtai* of the Ming dynasty.

No. 123

合并字學集篇集韻 明徐孝編張元善校

Hoh Ping Tsz' Hloh Tsih P'ien Tsih Yun in twenty-three Sections, written by *Sü Hau* and edited by *Cháng Yuenhi*.

No. 124

字考 明夏宏撰

Tsz' K'ien, in two Sections, by *Hia Hiung* of the Ming dynasty.

No. 125

類纂古文字考 明都俞撰

Lui Tswán Kú Wan Tsz' K'au, in five Sections, by *Tü Yu* of the Ming dynasty.

No. 126.

六書正義 明吳元滿撰

Luh Shú Ching I in twelve Sections, by *Wú Yuenmwan* of the Ming dynasty.

No. 127.

六書總要 明吳元滿撰

Luh Shú Tsung Yau, in five Sections, also by *Wú Yuenmwan*.

No. 128.

六書沂原直音 明吳元滿撰

Luh Shú Sù Luen Chih Yin, in two Sections, also by *Wú Yuenmwan*.

No. 129.

諧聲指南 明吳元滿撰

Hia Shing Chi Nán, in one Section, likewise by *Wú Yuenmwan*.

No. 130.

說文長箋 明趙宦光撰

Shooh Wan Chang Tsién, in a hundred and four Sections, by *Cháu Hoankwáng* of the Ming dynasty.

No. 131.

六書長箋 明趙宦光撰

Luh Shú Cháng Tsiên, in seven Sections, by the same author.

No. 132.

集鐘鼎古文韻撰 明釋道泰撰

Tsih Chung Ting Kú Wan Yun, in five Sections, by a Budhistic priest named *T'ait'ai* of the Ming dynasty.

No. 133.

正字通 舊本或題明張自烈撰 或題
國朝廖文英撰 或題自烈文英同撰*Ching Tsz' Tung*, in twelve Sections; the original is said to have been written by *Cháng Tsz'lich* of the Ming dynasty; by some it is said to have been written by *Liáu Wanying* of the reigning dynasty; and by others it is said to have been done jointly by the two, *Tsz'leh* and *Wanying*.

No. 134.

篆韻 不著撰人名氏

Chuen Yun, in fifty Sections, by an unknown author.

No. 135.

字韻合璧 不著撰人名氏但題明鄒東
朱孔陽訂正刊行*Tsz' Yun Hoh Pih*, in twenty Sections; the author's name does not appear; by some the work is said to have been edited and published by *Chú Kungyang* of Pohtung under the Ming dynasty.

No. 136.

廣金石韻府 國朝林尚葵李根同撰

Kwáng Kin Shih Yun Fú, in five Sections, by *Lin Shángkwei* and *Lí Kan* of the reigning Manchu dynasty.

No. 137.

他山字學 國朝錢邦芑撰

T'á Shán Tsz' Hieh, in two Sections, by *Tsien Pángki* of the reigning Manchu dynasty.

No. 138.

六書準 國朝馮調鼎撰

Luh Shú Chun, in four Sections, by *Fung T'iaut'ing* of the reigning Manchu dynasty.

No. 139.

六書通 國朝閔齊伋撰

Luh Shú Tung, in ten Sections, by *Min Tsikih* of the reigning Manchu dynasty.

No. 140.

韻原表 國朝劉凝撰

Yun Yuen Piäu, in one Section, by *Liú Ying* of the reigning Manchu dynasty.

No. 141.

石鼓文定本 國朝劉凝撰

Shih Kú Wan Ting Pan, in two Sections, also by *Liú Ying*.

No. 142.

黃公說字 國朝顧景星撰

Hwáng Kung Shwoh Tsz'; the Sections not numbered; by *Kú Kingsing* of the reigning Manchu dynasty.

No. 143.

讀書正音 國朝吳震方撰

Tuh Shú Ching Yin, in four Sections, by *Wú Chinfáng* of the reigning dynasty.

No. 144.

篆文纂要 國朝陳策撰

Chuen Wan Tswán Yáu, in four Sections, by *Chin Ts'eh* of the reigning Manchu dynasty.

No. 145.

字辨 國朝熊文登撰

Tsz' Pien, in seven Sections, by *Wantang* of the reigning Manchu dynasty.

No. 146.

六書分類 國朝傅世珪撰

Luh Shú Fan Lui, in twelve Sections, by *Fú Shiyáu* of the reigning Manchu dynasty.

No. 147.

說文廣義 國朝程德洽撰

Shwoh Wan Kwáng I', in twelve Sections, by *Ching Tehhiáh* of the reigning Manchu dynasty.

No. 148.

篆字彙 國朝佟世男編

Chuen Tsz' Lui, in twelve Sections, arranged by *Tung Shinán* of the Manchu dynasty.

No. 149.

鐘鼎字源 國朝汪立名編

Chung Ting Tsz' Yuen, in five Sections, by *Wáng Lihming* of the Manchu dynasty.

No. 150.

天然窮源字韻 國朝姜日章撰

T'ien Yen Kung Yuen Tsz' Yun, in nine Sections, by *Kiang Yihcháng* of the Manchu dynasty.

No. 151.

六書辨通 國朝楊錫觀撰

Luh Shú Pien Tung, in five Sections, by *Yáng Sihkwán* of the reigning Manchu dynasty.

No. 152.

六書例解 附六書雜說 八分書辨國朝楊錫觀撰

Luh Shú Lá Kiái, in one Section, with a supplement *Luh Shú Tsih Shwoh* in one Section, and *Páh Fan Shú Pien* also in one Section, by *Yáng Sihkwán*.

No. 153.

五經字學攷 國朝成瑞人撰

Wú King Tsz' Hieh K'áu, in five Sections, by *Ching Twánjin* of the reigning Manchu dynasty.

No. 154.

六經字便 國朝劉臣敬撰

Luh King Tsz' Pien, Sections not numbered, by *Liú Chinking* of the reigning Manchu dynasty.

No. 155.

字學正本 國朝李京撰

Tsz' Hieh Ching Pan, in five Sections, by *Li King* of the reigning Manchu dynasty.

No. 156.

字學同文 國朝衛執毅撰

Tsz' Hioh Ting Wan, in four Sections, by *Wei Chihkuh* of the reigning Manchu dynasty.

No. 157.

文字審不著撰人名氏

Wan Tsz' Shin, in one Section, the author's name does not appear.

No. 158.

韻經 舊本題梁吳興沈約撰類宋會稽
夏竦集古明宏農揚慎轉注江夏郭正域撰

Yun King, in five Sections; the original work was compiled and arranged by *Wühing Shinyuh* of the Liáng dynasty; the ancient forms were collected by *Hwui'ki Hiásung* of the Sung dynasty; and the notes are by *Yang Shinchuen* of Hiungnung of the Ming dynasty; this work was revised by *Kwoh Chingyih* of Kiánghíá.

No. 159.

書學正韻 元楊桓撰

Shú Hioh Ching Yun, in thirty-six Sections; by *Yang Hwán* of the Yuen dynasty.

No. 160.

蒙古字韻 元朱宗文撰

Mung Kú Tsz' Yun, in two Sections, by *Chú Tsungwan* of the Yuen dynasty.

No. 161.

正韻牋 明楊時偉撰

Ching Yun T sien, in four Sections, by *Yang Shiwei* of the Ming dynasty.

No. 162.

聲音文字通 明趙撫謙撰

Shing Yin Wan Tsz' Tung, in thirty-two Sections, by *Chau Wei-kién* of the Ming dynasty.

No. 163.

韻學集成 明章黼撰

Yun Hioh T'sih Ching, in thirteen Sections, by *Cháng Fú* of the Ming dynasty.

No. 164.

韻畧易通 明蘭廷秀撰

Yen Hioh I' Tung, in two Sections, by *Lán T'ingsü* of the Ming dynasty.

No. 165.

韻學大成 明濮陽涑撰

Yun Hsioh Tá Ch'ing, in four Sections, by *Pohyang Lái* of the Ming dynasty.

No. 156.

讀易韻考 明張獻翼撰

Tuh Yih Yun K'áu, in seven Sections, by *Chang Hienyih* of the Ming dynasty.

No. 157.

古今韻分註撮要明甘雨撰陳士元註

Kú Kin Yun Fan Chú Ts'oh Yáu, in five Sections, by *Kán Yü* of the Ming dynasty with notes by *Chin Sz'yuen*.

No. 168.

書文音義便考私編附難字直音 明李登撰

Shü Wan Yin I' Pien K'áu Sz' Pien, in five Sections, with an appendix *Nán Ts'z' Chih Yin* in one Section, by *Lí Tang* of the Ming dynasty.

No. 169.

併音連聲字學集要不著撰人名氏

Ping Yin Lien Shing Ts'z' Hsioh Tsih Yáu, in four Sections, author unknown.

No. 170.

交泰韻 明呂坤撰

Kiáu Tái Yun, in one Section, by *Lü Kwan* of the Ming dynasty.

No. 171.

音聲紀元 明吳繼仕明

Yin Shing Ki Yuen, in six Sections, by *Wú K'is'z'* of the Ming dynasty.

No. 172.

字學元元 明袁子讓撰

Ts'z' Hsioh Yuen Yuen, in ten Sections, by *Yuen Ts'z'yáng* of the Ming dynasty.

No. 173.

韻表 明葉秉敬撰

Yun Piáu, Sections not numbered, by *Yeh Pingking* of the Ming dynasty.

No. 174.

音韻日月燈 明呂維祺撰

Yin Yun Jih Yueh Tang, in seventy Sections, by *Lü Weikt* of the Ming dynasty.

No. 175.

律古詞曲賦叶韻 明程元初撰

Liuh Kú Tsz' Kih Fú Hieh Yun, in twelve Sections, by *Ching Yuenchú* of the Ming dynasty.

No. 176.

韻譜本義 明茅湊撰

Yun Pú Pan I', in ten Sections, by *Mau Tsin* of the Ming dynasty.

No. 177.

音總持 明朱簡撰

Yin Tsung Chi, in three Sections, by *Chü Kien* of the Ming dynasty.

No. 178.

韻會小補 明方日升撰

Yun Hwei Siáu Pú, in thirty Sections, by *Fang Yihshing* of the Ming dynasty.

No. 179.

篇韻貫珠集 明釋真空撰

P'ien Yun Kwan Chü Tsih, in one Section, by *Chinkung* a Buddhist priest of the Ming dynasty.

No. 180.

西儒耳目資 明金尼閣撰西洋人

Sz' Jü I' Muh Tsz', Sections not numbered, by a European *Kinnikoh* under the Ming dynasty.

No. 181.

元韻譜 明喬中和撰

Yuen Yun Pú, in fifty-four Sections, by *K'iau Chungko* of the Ming dynasty.

No. 182.

皇極圖韻 明陳蓋謨撰

Hwáng Kih Tú Yun, in one Section, by *Chin Tsinmú* of the Ming dynasty.

No. 183.

元音統韻 明陳蓋謨撰其門人胡邵瑛增修

Yuen Yin Tung Yun, in twenty-eight Sections, by the same *Chin Tsinmú* enlarged and revised by one of his pupils named *Hú Shau-ying*.

No. 184.

青郊雜著 文韻考衷 六聲會編 明桑紹良撰

Tsing K'iau Tsih Chú, in one Section, and the *Wan Yun K'áu C'hang Luh Shing Hwui Pien* in twelve Sections by *Sang Shau-liáng*.

No. 185.

古叶讀 明龔黃撰

Kú Hieh Tuh, in five Sections, by *Kung Hwáng* of the Ming dynasty.

No. 186.

詩韻辯畧 明楊貞一撰

Shí Yun Picu Lioh, in two Sections, by *Yang Chingyih* of the Ming dynasty.

No. 187.

重訂馬氏等音外集內集此本爲康熙戊子
宣城梅建所刊內自稱槃什馬氏自援

Chung Ting Mashi Tang Yin Wai Tsih in one Section, *Nui Tsih* also in one Section: this work was published by *Mei Kien* at Siuenching in the year marked *Wútsz'* in the reign of *Kángihí*, by one who designates himself *Pwánshih Mashi Tsz'yneu*.

No. 188.

古韻通 國朝柴紹炳撰

Kú Yun Tung, in eight Sections, by *Chái Sháuping* of the reigning Manchu dynasty.

No. 189.

古韻叶音 國朝楊慶撰

Kú Yun Hieh Yin, in six Sections, by *Yang King* of the reigning Manchu dynasty.

No. 190.

佐同錄 國朝楊慶撰

Tso Tung Luh, in five Sections, by the same *Yang King*.

No. 191.

聲韻叢說 韻問 國朝毛先舒撰

Shing Yun Tsung Shwoh in one Section, *Yun Wan* in one Section, by *Mâu Sienshú* of the reigning Manchu dynasty.

No. 192.

韻學通指 國朝毛先舒撰

Yun Hioh Tung Chi, in one Section, by the same *Mâu Sienshú*.

No. 193.

韻白 國朝毛先舒撰

Yun Peh, in one Section, by the same *Mâu Sienshú*.

No. 194.

韻統圖說 國朝耿人龍撰

Yun Tung Yü Shwoh, Sections not numbered, by *Kang Jinlung* of the reigning Manchu dynasty.

No. 195.

韻叢國朝徐世溥撰

Yun Ts'oh, in one Section, by *Sü Shifü* of the reigning Manchu dynasty.

No. 196.

詩韻更定 國朝吳國縉編

Shí Yun Kang Ting, in five Sections, compiled by *Wú Kwohtsin* of the reigning Manchu dynasty.

No. 197.

聲韻源流考 國朝萬斯同撰

Shing Yun Yuen Liú Ka'u, Sections not numbered, by *Wan Sz'tung* of the reigning Manchu dynasty.

No. 198.

諧聲品字箋 國朝虞德升撰

Hiái Shing P'in Tsz Tsien, Sections not numbered, by *Yü Teh-shing* of the reigning Manchu dynasty.

No. 199.

類音 國朝潘來撰

Lui Yin in eight Sections, by *Pw in Lai* of the reigning Manchu dynasty.

No. 200.

韻學要指 國朝毛奇齡撰

Yun Hsioh Yau Chi, in eleven Sections, by *Mau K'iting* of the reigning Manchu dynasty.

No. 201.

韻雅 國朝施何牧撰

Yin Ya in five Sections, by *Shi Homuh* of the reigning Manchu dynasty.

No. 102.

古音正義 國朝熊士伯撰

Ku Yin Ching I' in one Section, by *Hiung Sz'peh* of the reigning Manchu dynasty.

No. 203.

等切元聲 國朝熊士伯毛先舒撰

Tang Ts'ieh Yuen Shing, in ten Sections, by the same *Hiung Sz'peh*.

No. 201.

古今韻表新編 國朝仇廷模撰

Ku Kin Yun Piao Sin Pien, in five Sections, by *Kiu Tingmó* of the reigning Manchu dynasty.

No. 205.

八矢注字圖說 國朝顧陳垺撰

Pah Shi Chü Tsz' Tú Shwoh, in one Section, by *Kü Chinsü* of the reigning Manchu dynasty.

No. 206.

聲韻圖譜 國朝錢人麟撰

Shing Yuen Tú Pü, Sections not numbered, by *Tsien Jinlin* of the reigning Manchu dynasty.

No. 207.

類字本意 國朝莫宏勳撰

Lui Tsz Pan I', Sections not numbered, by *Moh Hiunghian* of the Manchu dynasty.

No. 208.

韻學臆說 國朝王植撰

Yun Hsioh Yih Shwoh, in one Section, by *Wang Chih* of the reigning Manchu dynasty.

No. 209.

韻學 國朝王植撰

Yun Hsioh, in five Sections, by the same author *Wáng Chih*.

No. 210.

五方元音 國朝樊騰鳳撰

Wúfāng Yuen Yin, in two Sections, by *Fān Tangfung* of the reigning Manchu dynasty.

No. 211.

詩經叶音辨譌 國朝劉維謙撰

Shí King Hieh Yin Pien Ngoh, in eight Sections, by *Liú Wei-kien* of the reigning Manchu dynasty.

No. 212.

詩傳叶音考 國朝吳起元撰

Shí Chuen Hieh Yin K'áu, in three Sections, by *Wú K'iyuen* of the reigning Manchu dynasty.

No. 213.

四聲切韻表 國朝江永撰

Sz' Shing Ts'ieh Yun Piáu, in one Section, by *Kiáng Yung* of the reigning Manchu dynasty.

No. 214.

本韻一得 國朝龍爲霖撰

Pun Yun Yih Teh, in twenty Sections, by *Lung Weilin* of the reigning Manchu dynasty.

No. 215.

音韻源流 國朝潘咸撰

Yin Yun Yuen Liú, in fifty Sections, by *Pwán Shing* of the reigning Manchu dynasty.

No. 216.

韻岐 國朝江昱撰

Yun Ki, in four Sections, by *Kiáng Yuh* of the reigning Manchu dynasty.

No. 217.

音韻清濁鑑 國朝王祚禎撰

Yin Yun Tsing Chuk Kien, in three Sections, by *Wáng Tsú-ching* of the reigning Manchu dynasty.

Mo. 218.

聲音發源圖解 國朝潘遂先撰

Shing Yin Fáh Yuen Tú Kiái, in one Section, by *Pwan Suisien* of the reigning Manchu dynasty.

ART. II. *Remarks on the Notes of Z. Z. in a letter Addressed to the Editor of the Chinese Repository.* By the REV. DR.

MEDHURST.

EXCEPTION, it will be seen from the subjoined letter, has been taken to the *language* employed by Z. Z. in certain *Notes* appended to the translation of an Address to foreigners by the native gentry of Shánghái, and published in the number of the Chinese Repository for May this year. Holding ourselves responsible for those Notes, we will offer some explanations, and hope to remove any wrong impression caused thereby. We did perceive (and who could not?) that the address,—*affirming that all China and Christendom worship one and the same God*, would have a bearing on the discussions alluded to, and it was *that* mainly which induced us to publish the Paper with the notes, a reply to which we now subjoin in a letter addressed—

To the Editor of the Chinese Repository,—DEAR SIR; Permit me to venture a few remarks on a communication signed Z Z. which appeared in your number for May last, not so much with reference to the argument as to the phraseology employed. The writer says, “if the translator of Kíying’s despatch found the phrase *Sháng tí* in the original of that document—and has translated such phrase by God, then we have the translator of Kíying’s despatch abetting and sanctioning the gentry of Shánghái in their strange assertion that all China and Christendom worship and serve one and the same God; than which nothing can be more false”. It is known to the readers of the Repository that several Protestant missionaries have been in the habit of using *Shángtí* for God, and that a controversy is now pending respecting that and similar terms. It cannot be denied that the imputation of abetting and sanctioning that which is represented as most false is as much applicable to them as it is to the translator of Kíying’s despatch; viewing it in this light, I cannot

but regret that a term was employed of so offensive a character connected with such an imputation, because I think that hard terms do not serve the interests of truth, and are not likely to carry convictions with them. The controversy, above alluded to involves points of considerable difficulty, respecting which the opinions of men well acquainted with the Chinese language, and with the subject they have to discuss, are much divided; it is therefore needless to add, that it becomes all parties to maintain their own opinions with some degree of deference and modesty.

I am, Dear Sir, Yours truly.

Shánghái July 10th, 1848. W. H. MEDHURST.

In the foregoing remarks we quite concur; and lest we should be misunderstood, will state in detail:—

That, considering the difficulty of the great question, it does become those, who enter on its discussion, to maintain their own opinions with *some* degree of deference and modesty:

That the imputation, of abetting and sanctioning what is most false, as set forth by Z. Z. is equally applicable to all persons who affirm that all China and Christendom worship one and the same God;

That the use of harsh and offensive terms cannot serve the interests of truth; and

That we regret Z. Z. employed language which could be considered exceptionable.

Further, and in behalf of Z. Z. we are bound to state what we know, that he did not intend to give offense. Had he, instead of pronouncing the assertion of the gentry “most false,” merely said that he deemed it *erroneous*, his note probably would not have elicited the foregoing letter from Dr Medhurst,—which we regard as important, not more for its gentle rebuke of Z. Z. than for its helping us to comprehend his meaning when, in his “Inquiry” (see our present volume pp. 109, 115, *et passim*) he declares that *Ti* or *T'ien* is the Supreme God, *as far as the Chinese knew him*. Now, without doing violence to language, we must admit that Dr. Medhurst believes that the Chinese, ancient and modern, *do know* and worship the one only living and true God—not some imaginary Divinity—but the same Being whom he and all Christendom worship. He does sometimes say the Divinity, the Supreme Being, “in the estimation of the Chinese,” and if he had said nothing more we might suppose that he only meant *the chief of the Chinese Gods*, intending to admit that they were all false. But when he speaks of the Supreme

Being as far as the Chinese know him, it seems to us evident that he means to affirm that the Chinese do know the true God. Indeed it is only on this supposition that we can see how Z. Z.'s notes could be deemed offensive.

Possibly we have not rightly understood his language. But in reading his "Inquiry", it has seemed to us that, throughout he has proceeded on the assumption that the Chinese have a knowledge of God, the Maker and Governor of all things; and that from time immemorial they have worshiped him; hence the native gentry of Shánghái were right in affirming, as they did in their address, that *all China and Christendom worshiped and served one and the same God.*

Once it was our opinion that the *Shú King* and other ancient writings of the Chinese contained explicit recognition of the true God, and that we might refer to their *Sháng-tí* as identical with the *Elohim* of the old and the *theos* of the New Testament. For a time this sentiment seems to have been entertained by nearly all the Protestant Missionaries in China; and both in their preaching and writing their usage was in accordance with that sentiment; and it was not until after the general meeting of the missionaries at Hong-kong in 1843 that any very serious doubts were entertained regarding the correctness of what, in this particular, had become general usage. Up to that period the intercourse of missionaries had been chiefly with the Chinese at Canton and in their foreign residences, at Batavia, Singapore, Malacca, Penang and Bangkok.

The work of revision having been undertaken, the rendering of *theos* into Chinese soon became a serious question. It was found by several of the missionaries, at their different stations in China, that when using the term *Sháng-tí* in their preaching, the Chinese understood by it just what has been declared by the native gentry of Shánghái, and commented on by Z. Z. Not to speak of the living, we may mention the late much respected Mr. Lowrie of Ningpo, as one of those who very soon felt compelled to abandon the use of *Sháng-tí*. He came to this result before he had intimation that several others, in an equally independent and insulated manner, had come to the same conclusion with himself. Such precisely was our own case, and we accordingly endeavored to draw public attention to the subject, with a view to ascertain the true merits of the question. An answer to a letter from us addressed to Dr. Medhurst on the subject, will be found in our Vol. XVI. p. 34, &c. to which we beg to refer our readers, where Dr. M. affirms that *Sháng-*

ti always and invariably, in every Chinese book of any worth (when standing alone without any prefix) means the *Supreme Being*, and says the use of it must not be given up, until we can find a better term. Still if others deemed it best, he would have no objection to adopt 天主 *T'sen chú*, 天帝 *T'ien tí*, 帝 *Ti*; 眞主 *Chin chú*, or 主 *Chú* alone. There is certainly here a good deal of latitude for choice.

Our Readers have his arguments now before them, in the successive numbers of the *Repository* for this year, and will form thereon their own opinions.

ART. III. *Notice of a visit to the cities of Kiáting and Nántsiáng, with a description of the former, accompanied by a facsimile plan taken from a Chinese map of that city.*

SATURDAY, February 26th, 1848, at seven o'clock A. M. I returned to Shánghái from a visit to the cities of *Nántsiáng* and *Kiáting*: this last, in some of the old books and in Mr. Fortune's, is also called *Cading*, which is the local pronunciation of the name of that city. Yesterday, at two o'clock in the morning, the Rev. Dr. Medhurst, the Rev. Mr. Muirhead and myself, started from the landing-place just above the Súchau bridge, a mile above the foreign factories at Yángking Páng, and proceeded rapidly up the river, carried along by a strong tide, aided by two men working at the scull.

Our course was between west and north-west, till we reached a small town on the north bank of the river. This town is called *Yéki tun*; and from thence—leaving the river which is the direct route to Súchau—our course was almost due north.

Soon after sunrise the white walls of the houses and temples of *Nántsiáng*, seen at no great distance, clearly indicated the situation and extent of its southern boundary. *Nántsiáng*, though not surrounded by a wall, is a place of considerable business and may number eighty thousand or more of inhabitants. Our boat reached the city about seven o'clock; and Dr. Medhurst immediately stepped on shore and went to the temple of great sacrifices," and at the gateway pasted up a notice, informing the people that he would preach there

in the afternoon and inviting their attendance. He then returned to the boat and we proceeded on through the city, hoping to reach Kiating at an early hour.

We had hardly finished breakfast before our boat brought up against a dam built of mud,—a barrier that had been thrown quite across the canal. Taking a large bag of tracts, as many as a coolie could carry on his back we left the boat and proceeded on foot—sending a coolie forward to seek for another boat. After traveling nearly a mile we came to a second barrier, built across the river quite like the first.

Between these two barriers the deposits of earth had so accumulated as to render the navigation of the canal difficult, and it became necessary to have these deposits removed. In order to draw off the water, so that the deposits could be removed, the two barriers had been erected, and over them thrown a dozen or more chain pumps, at which scores of men were at work, exhausting the water from the intersected portion of the canal—a work that would require days or perhaps weeks. When we passed, the depth of water had been so much reduced that in some places the bed of the canal was dry and the work of excavating had commenced. The breadth of this canal is not uniform, and may vary from twenty to a hundred feet.

Near the northern barrier several boats, such as we wanted to take us on to Kiating, were hauled up to the shore; but our coolie had to pass on nearly a mile to a village, before he could secure one,—in doing which he took care to stipulate the conditions on which it should take passengers to and bring them back from Kiating.

Our short walk along the banks of the canal was exceedingly pleasant, the scenery all around delightful, and the weather charming. When we stepped from the boat, Nantsiáng was just far enough off, on the south, to afford us a full view of its northern limits, such as we had two hours before enjoyed of its southern. In every other direction—east, west, and north—the plain extended as far as the eye could reach. The face of the earth—although robbed of its flowers by the cold frosts of winter, and of its luxuriant crops of grain by the diligent hand of the husbandman—was by no means devoid of interest.

The whole plain is fertile, composed of a deep rich loamy soil, the same as it is around Shánghái. Most of it is arable; and in many places it had been recently turned up, in some fields by the hoe or mattoe, in others by the plough, drawn by the ox or buffalo. In

various directions workmen were seen thus employed, or otherwise engaged, gathering up the cotton stalks, clearing or manuring the ground. Houses, farmyards, and cemeteries were to be seen here and there, also clumps of the bamboo, fur trees, tallow trees, the willow, the plum, the apple, the peach, &c., &c. Some of the apple trees had been grafted—the scion having been inserted a few inches above the roots, when the body of the sapling was only an inch or so in diameter.

Naked coffins, and hillocks covering the remains of the dead, were much less numerous here than about Shánghái. Two of the latter, however, were remarkable and of extraordinary size. They were called, by the Chinese, whom we met by the way *luh lí tun*, 六里墩, i. e. “the six mile hillocks,” being situated six *li* or Chinese miles distant from each other.

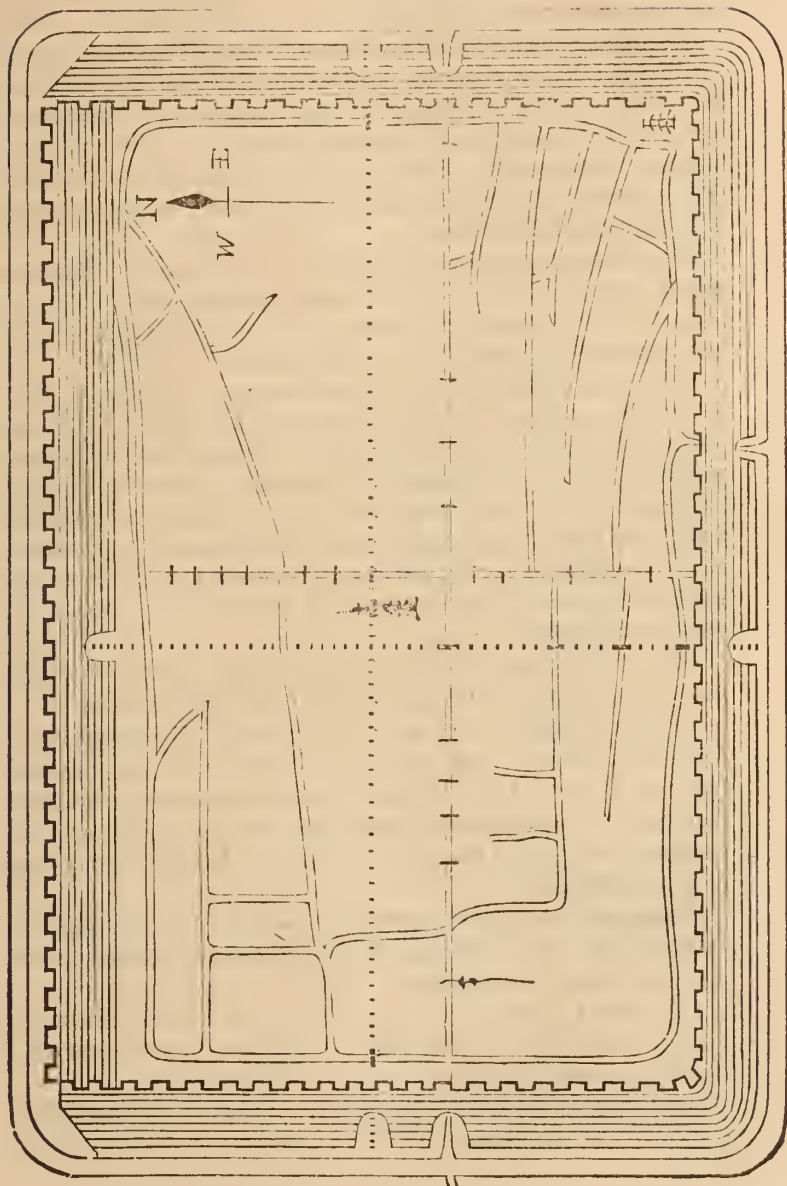
There are, it is said seventy-two of these hillocks of ancient origin, having been erected fifteen or sixteen centuries ago. Of the two we saw, the first was close to Nántsiáng on the north; the second was six *li* or about two English miles further north, and both only a few rods distant from the canal. We ascended the northern one; it is perhaps thirty feet high, in the form of a pyramid, and apparently built solely of earth. It is square at the base, and covers perhaps one third of an English acre of ground.

The people, of whom we inquired regarding the origin of these seventy-two mounds, said that they had been erected by one of their ancient emperors for the purpose of concealing from popular fury the remains of his consort, the empress. She on account of her infamous character and conduct, was hated by all the people, who threatened to take vengeance on her mortal remains. In order to prevent this, the emperor caused these seventy-two hillocks to be erected, and under one of them he had the remains of his imperial consort secretly interred.—It would be interesting to investigate this matter; but I must dismiss it here and proceed with the narrative of our *one day's* Excursion.

On reaching the village,—where our coolie had engaged a boat and (as already stated) been careful to stipulate the price—300 copper cash, or about one fifth of a Spanish dollar—the boatman, seeing now who were to be his passengers, wanted not one fifth of a dollar, but twenty-five times that amount. Five dollars he must have, or his boat could not move! Unfortunately for him, however, there were of his own countrymen many present who were witnesses to his engage-

嘉定縣城圖

PLAN OF THE CITY OF KIATING.



ment, and who now turned the laugh upon him, as he tried in vain to break from his contract with the coolie. There was no time for bantering; we were already seated in his boat; and he was now very willing to keep to his engagement.

At eleven o'clock we reached the southern extremity of the suburbs of *Kiáting*. There stepping on shore, we proceeded directly along the principal street to the southern gate, and as we went along distributed tracts to such as we supposed able to read. This southern suburb, though narrow, extends nearly a mile from north to south. The gate-way was the broadest and highest, and the gate the best, I have yet seen in China.

From this gate we proceeded on directly northward to a Budhistic pagoda, seven stories high. The ascent was easy, and from the uppermost story we enjoyed a fine view of the city and adjacent country, one vast plain, apparently of boundless extent.

On the north and east this plain stretches away to the banks of the great *Yángtsz'kiáng*, or "Child of the ocean;" on the south was *Nantsiáng*, which we had just passed; on the west, half way between us and *Súchau*, was the little city of *Kwanshán*, its situation distinctly indicated by its pagoda, distant from us twelve or fifteen miles. *T'ai-tsáng chau* a city lying between us and *Kwanshán*, we could not see. Far in the distance, to the south-west, we could just see a few little hills; and these were the only natural elevations visible in all the wide expanse around us.

Having first glanced at these distant outlines, the nearer objects one after another in succession began to attract our attention.

Kiáting 嘉定 is laid out in the form of a *parallelogram*; its four sides facing the four cardinal points, the two longest running from east to west. It has four gates, on each side one. From these four gates two streets run so as to intersect each other, near the centre of the city, and thus divide it into four lesser parallelograms, of nearly equal size.

The pagoda, from which we were looking down and surveying these outlines of the city, stands near the place where the two long streets meet and intersect each other.

The entire circuit of the walls around the city, may be eight miles, measuring two miles on each side. It may be less, but certainly it cannot be more.

Beyond the walls, hamlets, farmyards, etc., as already described on our way from *Nantsiáng*, diversified the scene; within the walls, full

one third of the area is arable land, cultivated like that beyond them. We saw some beautiful gardens.

A moat or ditch surrounds the walls, and passes under them through water-gates at three different points; within the city it again goes round near to and parallel with the walls, and likewise near to and parallel with the two principal streets. It has also many minor branches, supplying the whole city with abundance of water.

Most of the houses are situated along the two principal streets, the centre of the city being the most densely populated. From our elevated position we could look down into many of their gardens and court-yards,—concealed by high walls from the view of the traveler when passing along the streets. Multitudes of the people were seen gazing up at the foreigners, as we walked round and round the pagoda surveying their city.

The object of our visit forbade our lingering long to enjoy the charming prospect in and around *Kiáng*. Coming down from the pagoda, we found a large assembly collected in the open court at its base. To this assembly, all standing and listening in breathless silence, Dr. Medhurst preached for twenty minutes or half an hour.

Passing on a few steps from the pagoda, we came to the point where the two main streets intersect each other; turning our course from thence, as we came up in the street from the south gate, we proceeded towards the east gate, distributing tracts as we had done before. These were received with eagerness; and care was taken to give them only to those whom we supposed able to read.

On arriving at the *Chinghwáng miáu*, the entrance to the outer court was found open,—a thoroughfare. A crowd entered with us, anxious to hear what the foreigners might have to say. In front of the great hall of the temple there stands a lofty censer, elevated on a platform four feet or more from the ground, with steps leading up to it, so as to enable the devotees to throw into the censer their offerings of burning paper, &c. Upon these steps Dr. Medhurst took his stand, and in a few moments was surrounded by a dense throng. After beckoning silence, a discourse, similar to that delivered to the people at the pagoda, was repeated; the audience however was much more numerous.

The preaching ended, the remainder of our tracts distributed, and a hasty look taken at the Foundling Hospital, and some of the other principal buildings of the city, we then turned our course homewards.

At four o'clock we were at *Nantsiáng*, where in the morning

notice had been given that there would be preaching in the afternoon. The stand occupied by the preacher was quite like that last described; the audience was much larger and composed of more respectable classes of people. The number, of those who stood and listened to the discourse from beginning to the end, could not have been less than eight hundred souls. There must have been, some of the time, twice or thrice that number within the reach of the preacher's voice. During the whole time, perfect order and profound silence were maintained throughout the assembly. It was a pleasing sight to see such a large congregation listening so long and so attentively—and many of them for the first time—to the preaching of the gospel.

From the temple, passing through the crowd, we walked to our boat, which had come down the canal and was waiting for us. We left the city just before sunset, and ere it was midnight reached the Síchau bridge—the place of our departure in the morning—having been absent from Shánghái less than twenty-four hours.

The city of *Nántsiáng* is fifteen and that of *Kiáting* twenty-three miles from Shánghái. Of their population I have no means of forming an estimate. Probably they may each contain one hundred thousand souls.

P. S. April 22d. Dr. Medhurst and the Rev. Mr. Muirhead made another visit to *Nántsiáng* yesterday. Without any notice having been given, the audience was as large as on the former occasion; the number of books distributed was much larger.

ART. IV. *Walks about Shánghái, with notices of the city and its inhabitants.* From a Private Journal, by Viator.

DECEMBER 25th, 1847, was a charmingly bright day: a merry Christmas. On the Cathedral not a mouse was stirring; the workmen were all keeping holiday. At the British Consulate, Divine Service was held at 11 o'clock A. M. The little chapel, or Church, fitted up for the occasion, was in very good taste, and the services, performed by the Rev. Mr. Spalding, were solemn and impressive. Immediately after these services, the sacrament of the Lord's Supper was administered at the residence of the missionary Bishop, the

Rev. Dr. Boone. The day afforded a striking contrast between the Chinese and the foreigners: among the former all went on as usual, while with the latter hearty and cheerful congratulations gave interest to the occasion.

December 27th. Just as the sun was setting, I emerged from the central and densely populated streets of the city, and found myself among gardens and orchards approaching the western walls, to which I soon found my way, and continued my walk upon the ramparts. At this hour of the day, and in this season of the year, the prospect from this point is really picturesque. On the one side, beyond the walls, westward, the rich plains stretch away farther much than the eye can reach; on the other, you have first gardens and orchards and country seats and temples, and then the dense city and suburbs, and next the forests of masts marking the course of the river, and also away in the distance northward you have a glimpse of some of the foreign residences. Nearly one third part of the western side of Shánghái city is without houses, excepting isolated buildings scattered here and there. Numerous patches of ground, all along this part of the city, are covered with mementos of those whose remains now lie there mouldering back to dust.

December 28th. A contrast, Oh what a contrast. The European houses and factories of Shánghái, together with the new Church, which have just sprung up on "the consular grounds," are fair specimens of what, in their kind, is every where to be seen in Christendom. From these residences my walk, this afternoon, carried me up close along the western bank of the river, through the whole eastern suburb, nearly every foot of which is covered with shops and warehouses and other buildings. What a contrast between all these, and those I had just left. No descriptions of the pen or pencil could possibly draw out all the lines of contrast. They must be seen as they are, in order to be understood. The buildings are so ill constructed, dark and uncleanly, the streets so narrow and so filled with ruffraff, rubbish, gamblers, beggars, etc., that a jaunt on foot or in a sedan, through these streets, is usually any thing but agreeable, except one desires to witness the miseries and the degradation of his species—here also, how fallen.

Dec. 30th. A middle-aged man, as I passed along close by the eastern wall of the city, lay by the way side dead drunk, near the door of a gambling house. Many of these houses are to be seen close under the city walls and along the banks of the river and canals. If

there be any retired corner close by the chief places of concourse, there you may expect to find the gamblers' retreat, and close by it the abodes of those who inhale the black commodity. Such was the neighborhood where this wretched man lay a few rods from the great western gate. Where he had procured his intoxicating draught I do not know, but it had done the work for him thoroughly, for he was as insensible as the blocks of granite on which he lay.

Saturday, Jan. 1. 1848. Another charmingly bright day: a happy new year. A round of happy greetings, came now in quick succession. For the hour, the traveler might easily have fancied himself—nay would hardly have suspected that he was not—in the land of his fathers, happy New England. Take away these hammocks, where the dead have been interred on the consular grounds, those odd looking hovels which are half concealed behind thick bamboo fences, and you would seem to be in a happy land. Happy indeed it would be, if man in his blindness had not so marred and spoiled it on every side. It was very pleasing to see, among the foreign residents, so much reciprocal kindness and hear so many hearty congratulations. The Chinese, too, must try to show their interest in the happiness of the strangers from afar. As an instance of this, what must the lady of the consul receive, as a new year's gift: say it gently, a coffin, a *miniature* coffin.

Monday, Jan. 3d. Last night, for the third time since the north winds set in, the eastern suburbs were on fire, and before midnight more than a hundred houses were reduced to ashes. It was a bitter cold night, and the wind blew fresh from the north. * * * This has been a dark and sombre day. Some rain has fallen and occasionally a few flakes of snow. The melancholy news brought up by the "Torrington," which arrived last evening from Canton, has made every foreigner sad.

Tuesday, January 4th. At half past six this evening being near the school house of the Episcopal Mission, under the care of Bishop Boone, word came that the pupils were assembling to witness the *baptism of a little Chinese boy*, who had been for some time ill. I hastened immediately to the place, where all the members of the mission and the whole school with a few other Chinese, and among them the mother of the child, had met together in Miss. J.'s private parlor. At one end of the room sat the child on the lap of his kind Instructress with his christian friends around him; at the other end of the room the pupils were crowded in successive rows, the smallest forward, all speedily arranged by Miss. M., while the Bishop, who

was officiating, stood between them and near the side of the boy to whom the ordinance of baptism was to be administered. This child, now eight years of age has been in the school since its commencement, about two years ago. For months he has been ill with a disease of the heart, and now all hope of his recovery is gone, but he gives pleasing evidence that religious instruction has not been lost upon him, but that the truth has found its way to his heart; he has frequently remarked to his Teachers, "I'm not afraid to die, I love Jesus, I am going to Heaven," &c., &c.; his solemn confiding countenance, while receiving the ordinance, indicated to the mind of an observer that his spirit had found a resting place which idolatry could never give, and I looked upon him as one of those little ones," whom the Saviour warns us not "to despise," but, "Suffer them to come unto me."

Wednesday, Jan'y 5th. To-day a circular has been going the rounds, from H. B. M.'s consul, bearing date the 4th inst, calling the attention of the British Community to that article of the Port Regulations which limits foreigners to 24 hours, as the longest period allowed for an excursion into the surrounding country, from the city of Shánghái. Of late these excursions have been frequent, and have occupied two, three and more days. Unfortunately some accident or other has brought this matter to the notice of the local authorities.

To-day the Delegates from the General Committee of the Protestant Missionaries in China have resumed their work of Revision—just six months since they entered on the discussion of the question, how they ought to translate into Chinese the original of the word God. The Committee of Delegates now consists of the Rev. Drs. Medhurst, Boone and Bridgman, and the Rev. Messrs Stronach and Milne, the latter gentleman having been elected to fill the place vacated by the decease of the late Mr. Lourie.

Monday 10th. Yesterday morning, at half past eight o'clock, the little Chinese boy, baptized on the evening of the 4th, expired without a struggle or a groan; he continued until the last to give pleasing evidence of being a true believer in the divine Redeemer. One of his female friends, who watched with him the night he died, remarks that, after he was struck with death, he turned his eyes upward and said, in his native tongue, "I am going to heaven," or to that effect. He continued to speak more, but was not understood. His mother being sent for came, and finding the child so near departing commenced, according to the Chinese custom her noisy wailings over him.

The child heard not, nor recognized his parent; but Hè who has said, "Suffer little children to come unto me," soon released the little sufferer and received him, as we humbly believe, a ransomed soul.

Thursday 13th. "Wars and rumors of wars" soon again may be heard over all this empire, ripe for any thing that is evil. Monday morning last a rumor was abroad that "an attack" was to have been made the preceding night; but where and by whom, did not appear. It did appear, however, that certain goods had been abstracted from some body's go-down, and that recently. Rumors multiplied; and to-day it is matter of fact, that, large patrols, both Chinese and European, were out all last night. It was said that the *Tántai* had received a despatch from the Imperial Commissioner, at Canton, and it was supposed had received therein orders to adopt hostile measures against the foreigners. However, it is quite certain that no communication or intelligence, later than that brought by the "Torrington," has reached Shánghái from the South. In China some care is requisite to avoid both extremes, on the one side, lest well founded rumors of evil designed be neglected; and on the other, lest by playing false, or by giving currency to unfounded rumors, they receive credence, and in the end become real.

Saturday, Jan. 13th. To-day another circular has been issued from the office of the British Consulate, enjoining strict conformity to the regulations which limit British Subjects to twenty-four hours, as the longest period they may be absent from the city, on any one excursion into the surrounding country. British subjects are not to sleep out of Shánghái. It is rumored that several of the foreign residents have been providing themselves with arms and preparing to repel any attack. Measures are to be taken at once to secure a strong and efficient night-watch.

Tuesday, Jan. 18th. Intelligence has just come up from Wúsung that, two days ago, a Chinese was killed there, on shore, by one of the Manilamen; and it is said that the vice-consul and the interpreter will proceed to-morrow to the spot, there to meet the magistrate of Páushán, and jointly with him investigate the circumstances of the case.

P. S. I have omitted to note, in the proper place, some particulars regarding an excursion made by some gentlemen on the 14th, to a village up the river beyond Shánghái, not very far from the pagoda, where they found *three Europeans* domiciled, and what is chiefly worthy of notice, *an official document*, from the local magistrate, forbidding the people to molest them in their quiet retreat, was pasted up at their gate.

Saturday, Jan. 22d. Near the north gate of the city I witnessed a bloody fight, between two natives. They had beaten each other in a most pitiful manner, and were still doing so, their garments were half torn off, their faces and arms covered with blood; and though surrounded by a dense crowd, no one attempted to interfere, or tried to stop the affray.

Monday, Jan. 24th. Last night, in the north suburb a murderous affray occurred among the Fuhkien men; and to day inquests have been held on the bodies of those who were killed. The least number mentioned, as having been killed, is four. In all such cases it is generally known that the number actually killed considerably exceeds that reported to the authorities. These murderous affrays are very common here among the people from Fuhkien; and it is sometimes quite impossible for the authorities to arrest the evil-doers; and instances are known, of recent date, in which these men have gone in large numbers and rescued their clansmen from the power of the magistrate.

Tuesday, Jan. 25th. This morning the new French Consul landed and took up his quarters in the European Hotel, on the British Consular grounds. He is accompanied by his family—wife, mother and sister; and unfortunately, though long on his voyage, he has arrived without his credentials, which were to have been forwarded to him from France. The French government is acting wisely in early sending to this port an agent of their own, to hold here a permanent residence.

Wednesday, Jan. 26th. At three o'clock this afternoon the annual meeting of the trustees and other friends of the "*Chinese Hospital*," was held at the house of Dr. Lockhart, missionary physician, under whose care it has been established and hitherto conducted. It is understood that a Report will immediately be published. The number of patients, whose names were entered on the books of the Institution during the year 1847, is above fifteen thousand.

Thursday, Jan. 27th. It is now the dead of winter, dark and dreary enough. For weeks there has been scarcely one bright day; the sun has appeared but seldom; while there has been an almost incessant dripping rain. Crowds of poor beggars daily throng the streets, and use all manner of devices to gain cash. A few of the instances recently noticed are here subjoined.

A beggar with a *whirling bowl* I have often seen in the streets of Shanghai, and to-day liked to have got in contact with it. He is a stout and able-bodied man, of five and twenty. To-day he was dress-

ed like a stage-player and had his bowl filled quite up to the brim with water, and a chord tied to it, so that he could give it the distance of eight, ten, or more feet. The street was full of people, coolies, porters, sedans, &c., and yet he contrived to keep his bowl in constant motion, whirling it round and round, sometimes in one and sometimes in another direction. Repeatedly he made his neck the axle, and wound the chord round and round till the bowl came almost to his chin; then, in an instant, without disturbing the water, it was thrown *whirling* in the opposite direction.

An *imperial* beggar next made his appearance, in the next street; "imperial" only because he wore a mock dress of royalty—a yellow *ná kwá*, or tunic, and on it, in the centre, before and behind, there were written, *hwáng ngan káu fung*, 皇恩誥封, "given by imperial favor." He had on also a mock cap, surmounted by a gold button; so at least it appeared; and in one hand he carried a long staff, like a shepherd's crook; in the other a small basket. He was an able-bodied man, and passed middle age, perhaps sixty. Thus oddly attired he went slowly along the street, thrusting his basket up before the face of every one whom he imagined could or would give him a cash, first in the street and then in the shops.

A pair of beggars next attracted attention, and in the same street. They were both strong and healthy men of thirty, poorly clad, having a bad countenance. They looked as if they could plunder and rob as well as beg. One stood in a shop and the other stood outside the door in the street, and both had bamboo slats in their hands, with which they kept up a deafening clatter, while they sung and rehearsed in concert,—endeavoring by all these means to extort cash. For such men the tread mill would be an admirable residence.

A priest of the *Tau* sect came next. He was on a begging tour, for some public object, the building or the repairing of a temple, or something of this sort. He was well clad, and of respectable appearance, a man of forty. He carried in his hand a large subscription book, and going to the door of a house, he kneeled on the threshold, opened his book, and held it up before him, so that the people in the shop or house might easily see who had last subscribed. At the same time he did this, he gave an account of his object, setting before them its claims, and the *advantages* that would result to themselves by becoming subscribers.

A *Budhist* also was among the other beggars noticed, while walking to and from the foreign factories, through the eastern suburbs, to-day, he was or feigned to be half idiot. This order of priests

always shave the head perfectly bald to show their renunciation of the world. The poor deluded or demented man had passed scarcely five and twenty years; was meanly habited, as that fraternity usually are; and was of the filthiest cast. His hair, however had grown out, so that to it, just above the forehead, he had made fast one end of a short string, say three feet long; and to the other a bundle of papers of various colors was festooned so as to make at once a sort of charm for divining and to attract the gaze of children. Thus accoutred he was employing silly tricks, endeavoring to induce the people to give him cash.

P. S. To-day I have again seen the imperial beggar, and also the man with the whirling bowl, or rather another man in the same service.

Here may be repeated what I have heard of one of the Emperors—it was *Kienlung*, if I rightly remember. He was on a tour south of the Great River and near Nanking, traveling *incog.*, when he happened to fall in with a funeral procession, that had been stopped in its progress by a throng of beggars—an event that frequently happens. At this conduct of the beggars, the Emperor was so exasperated that he immediately gave orders that every one of them should be seized and decapitated.

Friday, Jan. 28th. When passing by one of the large temples this morning, I saw a dead beggar on his back close by the temple gate—the temple of Confucius. He appeared to have been a man of thirty, reduced to beggary and starvation by opium smoking. There are said to be many instances of this kind.

Another drunkard came in my way; when I saw him, he had just been wallowing in the mire by the way side, and was now begging for more strong drink to gratify his appetite.

Saturday, Jan. 29th. In passing through the city the following were some of the objects of beggary that I noticed this morning; 1. Several small companies of old or middle-aged women, with children on their back; they looked like gypsies; 2. A young man, half naked, lying seemingly in the agonies of death by the way side; 3. A middle aged man in the same condition; 4. Several women with children on their backs in the doors of the shops; 5. A woman on her knees with a sick child by her side in the middle of the street; 6. A veteran couple—a man and his wife—going arm in arm; he was eighty years of age, and she not much younger; they were from *Súchau*, begging for a livelihood.

Thursday, February 3d. Bitter cold days we have had since the

month came in: Tuesday night snow began to fall, which continued till next morning. The quantity that fell may have been several inches in depth, it was so much, and the atmosphere was so cold, that on the roofs of houses and on the dry fields, the snow remained all day, not disappearing till the sun came out at noon to-day.

Wednesday, February 4th. The last day of the Chinese year. All are busy, clearing accounts and making ready for the morrow. The weather is very cold—freezing cold.

Sat. Feb'y 5th. The Chinese New Year: and a bright day it is. Business of all kinds is suspended; offices, shops, &c., are all closed. As the old year went out, at midnight, the temples were crowded; and at an early hour this morning the officials went in state to pay divine honors at the altars of those whom they call gods. Before mid-day all was quiet. The forenoon of New Year day is the most quiet season the people of China ever enjoy.

Monday, Feb'y 7th. The quiet of the New Year's morning is gone; the streets are again becoming thronged; and in-doors and out-of-doors, every where, every body is trying to make merry. Congratulations and loud salutations, low bows, &c., &c., are the order of the day.

Among the throng in the streets, you see an unusual number of children, both boys and girls, among them some lovely countenances.

Beggars, horrible objects, are abroad again! Parents bring their young children, with their faces covered with small pox, and lay them down by the way-side; and there they sit, parents and children, begging for cash. Some of these are said to be dissemblers, assuming this horrible appearance of the small pox, in order to excite pity! In more than one instance, I have seen these beggars habiting themselves for their begging tours. They usually live in dilapidated temples, beneath broken walls, in old boats, hovels, or other similar places,—men, women, and children herding together like beasts. When the hour for starting on a day's tour arrives, they put on their filthy and tattered garments, making themselves beggarly as possible, sometimes leaving their arms or their bodies half naked, sometimes besmearing their faces with blood, and by these and various other devices, they equip themselves, and thus accoutered go forth and wander through the most frequented parts of the city. * * * *

Instead of sedans, horses are occasionally used here in traveling by the gentry and others. This morning, near the office of the *Chihien*, I met, in straggling order, no less than twenty persons on horseback: they appeared like police men, or *attachés* of the officials:

they had probably been to pay their respects to the chief magistrate of the city. They afford but a sorry specimen of horsemanship. Their beasts were not among the very best of the kind; and their saddles and accoutrements were bad enough. Each horse had on his neck a long string of bells; this troop was moving only at a moderate pace.

Saturday, Feb. 12th, the 9th of the moon in the Chinese Calendar. Since their New Year came in, there had been a succession of cold days; and since the 3d the weather has been remarkably fine. For several mornings ice was found an inch or more in thickness, and in the shade scarcely diminished at all during the hours of the day. * * * *

It is amusing to see the various means that are resorted to by the Chinese to keep themselves warm in this bitter cold season. Hand-stoves and foot-stoves are in constant use; furs, sheep-skins are put on, one over another in "any quantities," till their wardrobes are emptied; the young children of the poorer classes appear like bundles or dirty sacks of cotton; and many of the men are not much better. Compared with such beings Falstaff's soldiers were princes.

ART. V. *Proclamation from the magistrate of Shánghái, securing to the missionaries of the Roman Catholic Church a residence at Sükia Hwui.*

SUKIA HWUI is the name of a small village, situated on the west of Shánghái, five or six miles distant from the city. It is said to have received this name on account of its having once been the residence and possession of the Sükia, 徐家, or the "Family of Sü"—a family rendered famous in the annals of the Roman Catholic missions in China by one of its members, known as "Paul Sü" to Europeans, and as Sü Kwángk'i, 徐光啟 to the Chinese. This man flourished near the close of the Ming dynasty and died in the year 1633, and his remains have been interred at or near Sükia Hwui. In the imperial government he held the rank of Prime Minister, or Koh Láu 閣老; and a stone arch, having these characters engraven upon it, which was erected to his memory over one of the streets in Shánghái, may still be seen. It stands a few rods distant from and directly in front of the office of the chief magistrate of

the city. Paul Sit was considered by the Roman Catholic missionaries as one of the brightest ornaments of their Church in China. At the present day a part of the family is pagan and a part is included in the Roman Catholic community: at least so we have been informed.

Why Count de Besi is called a *French* Bishop—or a Frenchman at all—we cannot tell. But the fact that as a *Frenchman*, a foreigner—he has been able to purchase land at the distance of several miles from the city and have it secured to him by the Chinese authorities, is worthy of notice. It is a precedent that will not be lost sight of by others who wish to secure a residence in China. At present several European Missionaries are residing at Sükíá Hwui, where they have been visited by parties from Shánghái.

We subjoin a copy of the Edict furnished us by a gentleman of Shánghái, and along with it give a translation in English.

CHAU, by imperial decree promoted to the rank of *Chichau*, now acting magistrate of the district of *Shánghái* in the department of Sungkiáng in Kiáng sú, for meritorious deeds promoted ten degrees and ten times recorded, gives this proclamation, for the purpose of prohibiting (the people from doing evil) and of binding (the constable and others) to do their duty.

WHEREAS it is authenticated, that the constable, of the sixth ward of the twenty-eighth tything, has again reported the sale of land, belonging to the people *Sükíá Hwui* to the French Bishop *Lo* (count de Besi) for the erection of a Church and residence; and now that (the said Bishop or his agent) is buying materials and collecting artisans and beginning the work, fearing lest ignorant villagers may oppose the carrying of brick, lime, wood, and other materials, or may take trouble and create disorder, or may steal the materials, or may there crowd together to get lodgings, and thus hinder the work; THEREFORE he (the said constable) has requested that a proclamation may be given for the purpose of prohibiting, binding, &c., &c.

Receiving the above Report, it is proper to issue a proclamation, and I do hereby give this to the said constable and villagers for their information.

People of the neighboring villages, attend each one of you to your agricultural pursuits. If any worthless villains or vagabond beggars coming from other places, and at the said village, take up their lodgings there, hinder the work, or steal the materials, the said constable is hereby authorized to arrest them and deliver them over to my office, to be tried and punished according to law. The said constable, also, must not make this an occasion to create troubles. If he oppose, I will punish him. Let each and all respectfully obey. Oppose not. A special proclamation.

Táukwáng, 27th year, 6th month, 9th day.

(A. D. July 20th 1848.)

N. B. Let the above be pasted up at *Sü Kíá Hwui* the residence of the said constable in the temple of Chiu King.

欽加州銜調署江蘇松江府上海縣正堂加十級紀錄十次

周 爲

給示禁約事查據二十八保六圖地保復稱徐家滙地方
民地售與咈囉羅主教建造禮拜堂宇現在購料集匠
興工恐有無知鄉民阻撓扛抬磚灰木料乘間滋擾并竊
取料物以及入內盤踞有妨工作請給示禁約等情據此
合行出示曉諭爲此仰該地保及鄉民人等知悉爾等附
近鄉民各務農業如有無賴棍徒以及外來流丐在於該
處阻撓工作並盤踞竊料者許該地保扭獲解
縣以憑究辦該地保亦不得藉端生事如違並處均各凜
遵毋違特示

道光二十七年六月初九日示

發陳涇廟徐家滙該地保實貼

ART. VI. *Statement regarding the murder of a Chinese woman by her grandson, and of the murder of the grandson by the neighboring villagers, with particulars about robbing the confined dead.* Communicated for the Chinese Repository.

FIRST among all their moral and religious duties, chief among all that is essentially good, the Chinese are accustomed to place filial piety: they say, *peh shen hiáu wei sien* 百善孝爲先, *lit* "of the hundred virtues filial duty is the first." In extolling and inculcating this virtue they find scope for all their learning and all their genius. Some foreigners have taken up what the Chinese teach on this subject, and converted theory into fact, and then concluded, and would fain make others believe, that filial piety among the Chinese is to be seen everywhere in perfection. In this there is an error—and a most egregious one. The following incident, not a solitary case, will show that there are exceptions to what some would have us believe is universal practice in China.

In the village of *Kiángwan*, situated between *Wúsung* and *Sháng-hái*, there resided an aged woman, surrounded by a family of children and grandchildren. This was a poor family and the neighbors were also poor. One of the members of this rustic household was a young man twenty-two years of age, a tailor by trade. For reasons which do not appear, this young man wished to sell his wife; in this he was opposed by his grandmother, whereupon he became enraged, and in the fit of passion inflicted a mortal blow on the head of the aged woman.

The remains of the deceased were in due course placed in a coffin, and according to the usages of the country carried out into the fields.

But what was to be done with the offender? A course of law would subject many—so many as might be called upon to give evidence—to imprisonment, and lead to the imposition of a heavy tax in the shape of fees, &c. to the police and local officers—a tax which the villagers felt themselves equally unwilling and unable to pay.

However—to make short work of the narrative, as the rustic villagers did of the case—suffice it to say: a council was held; after which the murderer was taken and carried to the place where the coffin had been laid. A hole was then dug in the ground, and the culprit made to kneel beside his grandmother's coffin, to which both his hands were nailed. Bound fast in that position, the earth

again was filled in around his body leaving only his head above ground; and there, after a day and a night, he died!

Thus instead of *one* murderer, scores were involved in that guilt. The authorities usually prefer not to have cognizance of such proceedings; and in the present case, it does not appear that they have deemed it right to interfere—fathers and mothers of the people though they avow themselves to be.

This tragical scene was enacted about the end of April 1848. A few days subsequently another, and to the Chinese a more horrible thing, occurred—the theatre of which was situated two or three miles westward from the city of Shánghái.

In all the great marts of China there are commercial companies from the other and remote provinces of the empire. The resident members of these usually have a *kung so*—a “public place” for their meetings of business, and also a charnel-house, a depository of the remains of the dead after they have been laid in their coffins. Sometimes the two—the *kungso* and the charnel-house—are united in one.

It was in one of this kind of buildings, that the sacrilegious outrage, about to be noticed, was committed. The establishment belonged to a company of green tea merchants, from the department of *Ning-kwo*, in the province of Ngínhwai. The whole range or suit of buildings covers an area of one or two acres English measure. The front part is fitted up for a *kungso*, and the remainder, say four fifths of the whole, used solely as a depository of the confined dead. It is divided into several apartments, so that the coffins of the men, women, and children can be laid out separately.

In China the bodies of the dead generally, and of the women in particular, are adorned with the richest ornaments they possessed while living—ornaments such as many of the Chinese covet, though but few of them may dare to take them from the slumbering dead. In sight of this people nothing can possibly be more heinous than to rob or in any way to disturb the remains of the dead. It is the very acme of wickedness, the height of all insult, an offense never to be forgiven.

Around the site in question there is a high wall; and in addition thereto, for the better protection of all within, a strong watch is kept by night and day. All these precautions, however, were not sufficient to secure the bodies of the dead from insult and robbery. A band of ruffians, in the dead of night, opened a hole in the rear wall, close to the ground, and entered in considerable numbers. They

part of them advanced with swords and spears upon the watchmen and kept them in silence, while the other part of the ruffian band went unmolested to the work of plunder. Having opened about thirty of the coffins, containing the remains of women, and those supposed to have been the most richly laid out, the robbers took from them whatever they pleased, and then made safe their retreat and absconded. This was on the night of Wednesday, May 3d.

The next day, the case having been reported to the magistrate of Shánghái, officers of government went and made the necessary examinations, and offered rewards. It was on the following day, Friday, that the writer of this, was at the place. What a spectacle! The coffins are all labeled and numbered, and some of them very large. A few of those which had been opened by the robbers had been again closed up by the friends of the deceased; others were still open, the lids being laid on the coffins.

Having taken a hasty survey of all the apartments, we were glad to withdraw from such a dismal place, leaving behind us there the coffin-ed but unburied remains of some two or three hundred men, women, and children. The coffins that were opened all contained the remains of women: this selection was made by the robbers, not so much because the enormity of the crime would be less, as because the prospect of rich spoil was greater than it would have been, had they opened those of men or children. It is reported that twenty five of the robbers have been seized.

X. Y. Z.

Shánghái, May 10th, 1848.

ART. VII. *Against the circulation of base cash, a proclamation from the commissioner of finance, issued from his office at Sù-chau to the people of Kiangsù.*

Among the fiscal laws of China there is one section,^bNo. 118, in the Penal Code, entitled *T'sien fah* 錢法 containing the laws and regulations concerning *coinage* in the Emperor's dominions. Coinage in connection with the currency and revenue is a source of no small trouble to the Chinese government. For proof of this we need only refer to the numerous edicts that are issued all over the country, and to such memorials as those translated by "Hergensis" and published in our number for June 1847. We subjoin a translation of one of these edicts which has recently been published at Sùchau. The copy from which we translate was furnished us by a gentleman in Shaughli. The weight of each cash is one *ts'ien*, and hence it

is called by this name *ts'ien*: its value as fixed by the imperial government is "the thousandth part of a tael's weight of silver." Regarding the manner in which the metal is procured and the coin cast, &c. the reader will find some details, in chap. VI sec. 7. *on National Coins*, in Bridgman's *Chrestomathy*, written we believe, by a Chinese, expressly for that work. The following is the translation referred to above.

Proclamation.

Li, by imperial command, Commissioner of Finance for Sûchau, &c., in the province of Kiàngsû, makes this proclamation for the purpose of directing the magistrates to search out and forbid [the coining and use of small cash].

Whereas all the cash in current use among the people is that cast by the workmen in the governmental establishments, and the admixture therewith of any light cash is disallowed, the local officers have been often and successively instructed rigorously to search out and interdict all contravention and violation of these regulations.

But as heretofore there have been many light cash found in circulation in the markets of Sûchau, and other places in this province, it was very evident that there were villainous gain-seekers and lawless vagabonds, who united themselves together and clandestinely cast and sold these light cash. Of the shopkeepers, and others, some purposely purchased these for their own use, and some took them on speculation, and in this way they come into circulation to the injury of the fiscal laws. Hence, as the records of this office show, orders were given to all the local magistrates to proclaim the interdicts against these evil practices. But the said officers, satisfying themselves with mere words, have failed to act with sincerity so as to discover and seize the offenders or to inspire these base people with the least degree of concern or fear. For on examination I find that in the markets of Sûchau the light cash have not only not been cleared away, but that there are now those which have been made of lead and sand.

If such be the state of things in the provincial city, evidently it must be much worse in the remote and obscure parts of the province. Unless therefore most rigorous prohibitions be again issued, how will it be possible to remove such evil practices or maintain the integrity of the fiscal laws?

Accordingly, in addition to giving strict commands to the local officers to search out, seize and punish all offenders, it is right, also to repeat the promulgation of the prohibitions from my own office, which is hereby done.

Know, therefore, all you soldiers, people, merchants, brokers, shopmen, &c., that from and after the appearance of this proclamation, it is your duty in all pecuniary transactions to use the cash cast in the governmental establishments. If you have any base and light coin, that do not conform to the standard, immediately select them from the good and deliver them all up to the magistrates to be transmitted to the mints there to be recast.

Should any of you feign compliance and yet covertly offend, and instead of delivering them up conceal the light coin, and employ them as before, know that, on being detected in thus doing, you shall be seized, put in chains and brought to my office, when you shall be examined and punished according to the laws. Not the least indulgence shall be allowed. When once I, the commissioner, have spoken, the action of the law must follow. Do not tamper therewith, but respectfully obey, without opposition. A special proclamation!

Let this proclamation be made known throughout all the departments and districts within my jurisdiction.

Given at Sûchan, April 3d, 1848.

Note. The price of cash or *tsien*, in the markets of Shânghai, at the date of this proclamation, ranged from 1450 to 1500 for a Spanish dollar.

ART. VIII. *Official Correspondence relating to the death of the Rev. Walter M. Lowrie.* Continued from Vol. XVI pp. 607-610.

No. 1

Peter Parker to the Acting Imperial Commissioner Su Kwáng-tsin, &c., &c., &c.

Sir,—The Undersigned *Chargé d'Affaires ad interim* of the United States of America to China, has the honor to address the Imperial Commissioner, and to state that whereas the Rev. W. M. Lowrie, a citizen of the United States, came to a violent death by the hands of pirates off Chapú on the 19th August, 1847, on the 15th November following, the Undersigned received a public despatch from the former Imperial Commissioner, Tsi Yeng, stating "that His Excellency had received a despatch from the governor-general of the Two Kiang provinces, which he had examined and found therefrom, that one of the pirates named Hwá Kwányuen, had been arrested, and from his testimony all the names, surnames, ages, personal appearances, and residences, of the piratical band had been made known, so that obviously it will not be difficult to arrest them. Moreover, His Excellency had replied to the said governor-general of the Two Kiang provinces, that he enjoined upon all the subordinate officers within his jurisdiction with the utmost speed to arrest the criminals and manage the case, &c.

Seeing that more than half a year has elapsed since the receipt of any communication informing him whether there has been any arrest and punishment of the criminals, as in duty bound, he now addresses Your Excellency and requests Your Excellency will early inform him, whether the said criminals, whose names, surnames, ages, personal appearances, and residences, were long since ascertained, have been arrested and punished as the law for such cases provided, requires, and acquaint him with all the circumstances of the case.

As this act of piracy is a grave subject, the United States government cannot view it as of no consequence, and making light of it allow the pirates quietly to escape through the meshes (of the net of justice); the Undersigned therefore will be gratified to hear immediately that they are placed within the grasp of the Imperial laws.

With compliments, and the renewed assurance of his high consideration, the Undersigned has the honor to remain

Your Excellency's very obedient servant,

PETER PARKER.

Legation of the United States of America to China, Canton, 8th July, 1848.

No. 2

His Excellency's reply.

Su Kwángtsin lieutenant-governor of Canton, acting governor-general of the Two Kwáng provinces and minister and commissioner extraordinary of the Tá Tsing Empire, has the honor to acknowledge the receipt of the Hon. Envoy's despatch, in which he states, that whereas the Rev. W. M. Lowrie, a citizen of the United States, on the 9th Aug. 1847, came to a violent death at Chapú by the hands of pirates, on a former occasion he received a despatch from the former Imperial Commissioner Tsi Yeng, stating, "that he had received a dispatch from the governor-general of the two Kwáng provinces, informing him that one of the criminals, Hwá Kwányuen, had been arrested, and from his evidence upon being tried, the names, surnames, ages, personal appearances, and residences, of the horde of pirates had been ascertained, and that it would not be difficult to arrest them, but that more than half a year had elapsed since the receipt of any communications, informing him whether there had been any arrest and punishment of the criminals, he therefore as in duty bound, addressed me requesting me early to inform him whether the said criminals whose names, surnames, ages, personal appearances and residences were long since ascertained, had been seized and punished as the laws require, and to acquaint him with all the circumstances of the case," &c.

This I have perused and fully understand. I have examined this case, and find that on a former occasion a despatch was received from the governor-general of the two Kiáng provinces, communicating that one of the criminals, named Hwá Kwángyuen, had been arrested, and that upon trial he confessed that the piracy took place in the offing near Kinshán, and that a foreigner was thrown into the sea, as the former Imperial Commissioner has already informed the Hon. Envoy. Now another despatch has been received (from the governor-general of Nanking) stating "that another arrest had been made, and upon the list there is one named Tsántsz' Láutá, and many other names, and they had all been brought (to Nanking) to be judged. Moreover he (Lí, the governor-general) had written to (the lieutenant-governor at Chehkiáng) to take Hwá Kwányuen and return him and all that had been arrested (to Nanking) to be

judged and punished, and waiting till the officers deputed to try him should ascertain the origin of the case, His Excellency would send another dispatch." Thus it appears, that at the provincial city of Nanking, first and last, many criminals in this case have been arrested, and manifestly they must be punished according to law as a future warning to others.

Besides sending a despatch to the governor-general of the Two Kíng provinces to examine clearly the criminals that have been arrested and punished them, and to report to me the circumstances of the case, when I the Minister will again inform the Hon. Envoy, I also in the mean time make this reply, and avail of the occasion to present my compliments, and desire that your footsteps may be agreeable and happy

The foregoing communication is addressed to Peter Parker, Chargé d'Affaires, *ad interim*, of the United States of America to the Tá Tsing Empire.

Táukwáng, 24th year, 6th month, 11th day (*July 11th, 1848.*)

No. 3

Sii Kwángtsin, governor-general of the Two Kwáng provinces, Minister and Commissioner of the Tá Tsing Empire, has the honor to communicate, that whereas the Rev. W. M. Lowrie, a foreigner, was killed by pirates upon the waters off Chapú in the middle of August 1847, on a former occasion a public dispatch was received from (P. Parker) the former Chargé d'Affaires, respecting the subject, upon which immediately after, a communication was sent thither to make an investigation.

I have now received a copy from Li, governor-general of the Two Kíng provinces, stating, that first and last, nine of the principals of the piratical horde had been arrested, and have now been tried by the lieutenant-governor (of Chehkiáng) who has sentenced them to decapitation and banishment, discriminating the degree of their guilt, and duly prepared a memorial, which we jointly presented to the Emperor, and having received the reply of the Board of Punishments, he now addressed me a dispatch that I might examine and find accordingly."

I, the Minister, having received this dispatch have examined and find it contains, that having arrested three culprits 'Tsantsz' Luuta, Hwá Kwányuen and Cháng Suchun, they have been sentenced to decapitation, and their heads to be hung up in a cage upon a pole to public view; and six others Cháng Yungyuen, Cháng Láuying, Táng Kingmieu, Chau 'Rhwán, Hiá Shunkih and Hiá Yuhshing, have been sentenced to banishment to Sinkiáng (a district beyond the borders) to be made slaves to the military officers, and the Board of Punishments having confirmed the sentence, after thorough deliberation, memorialized the throne, and have received the imperial ratification thereof. As behooveth me, I address the Hon. Commissioner, that he may examine and find accordingly, and present my compliments and wishes that pervading joy may attend your footsteps.

The foregoing communication is addressed to H. E. John W. Davis, Commissioner of the United States of America to the T'á Tsing Empire.

Táukwáng, 25th year, 8th month, 25th day. Sep. 22d, 1848.

ART IX. *Journal of Occurrences; Russian bark at Shinghái; destructive typhoon; Imperial commissionership; Trinity church; rice and cotton crops; sufferers from famine; affair of honor; capture of pirates; officers of the United States vessels of war.*

From Shinghái our dates are to the 12th of September; a variety of subjects were engrossing the attention of the foreign community.

The Russian bark "Prince Meushikoff," J. Lindenberg, from New Archangel, 220 tons, 28 men, and 8 guns, is now in port. The following articles are said to compose her cargo: 1000 fox skins; 4100 seal skins; 225 land otter skins; 250 bear skins; 10 sea otter skins; 10 sea otter tails; 50 lynx skins, and 40 barrels of flour. It is the first Russian vessel that has entered the Chinese waters since the formation of the late treaties; and it is somewhat doubtful whether the Chinese government will allow her to trade.

Destruction of life on the island of Tsungming, by the late typhoon, is said to have been very great indeed, almost incredible, amounting to sixteen thousand souls. The exact extent and population of the island are not known; it forms, however, a distinct *hien*, and has its own magistrate. The whole surface is very little above the level of the sea, and over no inconsiderable part of it the waves rolled furiously. The statement given above, that 1800 persons were lost, is said to have been sent officially by the magistrate to his superiors.

An imperial commissionership for foreign affairs is, henceforth, it would seem, to form a distinct department in his Imperial Majesty's government. According to rumor, Kiyíng has been received with great favor at court, and the Emperor is anxious to have him return to Canton and resume the office, the duties of which he has performed with so much satisfaction to his Master. Whether Kiyíng will or will not accept this, seems not to be known.

P. S. August 16th. Since writing the above, I have heard that the Emperor has been pleased, doubtless through Kiyíng's influence, to advance *one step* all his officers now in the provincial government of Canton, and will allow Kiyíng with augmented honors to remain at court. It is also said that there is to be dispatched a special commissioner, but for what object it is not stated; perhaps with reference to the *opening of the city gates* next April.

Trinity church had been finished and opened on Trinity Sunday; a clergyman had been sent for from England, and was hourly expected . . . but . . . but, payment for the building and the salary of the preacher were coming up,—or were already before the community—as difficult questions—too difficult for us to discuss; nor will we presume to prejudge the case. We sincerely hope that the

foreign community in Shánghái may be blessed with a faithful ministry.

The forthcoming crops of cotton and rice were looked forward to with daily increasing solicitude. The season had so far advanced and the crops were still so backward, that a partial failure at least seemed certain. With this prospect before them, the tax-payers had begun to be alarmed, and had gone in great numbers to the magistrate, begging him to remit their taxes—or at any rate, to intercede with the higher authorities for this purpose.

Bands of “distressed people,” *nán min*, were beginning to make their appearance. If rumor was to be believed, “a hundred thousand of these were at Súchau, some thousands of whom were to be sent to Shánghái.” It was said that the Yellow River had broken down its banks, and overflowed the country, in thirteen different places. Southward, in Húpeh and Kíángsí, it was also said there had been extensive inundations. Should these rumors prove true, it is impossible to foresee the consequences that must follow.

“An affair of honor” had occurred at Shánghái. It is thus described. The *Cháu* and *Fukien* people here have had another row—‘an affair of honor,’ as the wags call it. It was certainly a bloody one. Three of the belligerents were killed and many wounded. The quarrel originated in some differences at the gambling table. Hot blood soon got up; and the honor of the two parties was at stake. Matchlocks, swords, pikes, long knives, &c., gathered thick and fast. Friends tried to interfere, but to no purpose. The chief magistrate of the city came out, but could get no hearing, and was afraid to interpose. And so when the parties had fought enough, they stopped; and there the matter ended.

Next day all was quiet, as if nothing had occurred. No legal inquiry has been instituted, and no one among the Chinese seems to care to know who were the murderers. The whole affray happened in broad day, and within half a mile of the foreign factories.

The new *tautai* was daily receiving congratulations, and Mr. *Samqua* had retired from that office, but was still connected with the local government, carrying out his plans for the suppression of piracy. One or two parties of pirates had been seized and brought in by the cruisers which had recently been sent out. If the plan succeed, and the pirates are cleared from the river, and the neighboring waters outside, it will be a bright feather in Mr. *Samqua*’s cap.

We have been kindly furnished with the following names of the officers of the United States vessels of war lately arrived in China.

Sloop of war *Plymouth*, *Commodore* D. Geisinger, commanding the East-India squadron. *Thomas R. Gedney*, esq., *Commander*. *Lieutenants*, Thomas J. Page, G. W. Doty, Edward Donaldson. *Fleet surgeon*, W. S. W. Rüschenberger. *Master*, G. V. Fox. *Purser*, L. Warrington, jr. *Assistant surgeons*, W. Lowber, O. J. Wister. *Passed midshipmen*, G. P. Welsb, C. H. Wells, J. L. Davis. *Capt.’s clerk*, G. R. Goldsborough. *Midshipmen*, Mr. Benham, Mr. Rowen, Mr. Harralson, Mr. Hammond.

Sloop of war *Preble*, *Commander*, James Glynn. *Lieutenants*, Edward C. Ward, A. G. Clary. *Junior master*, Silas Bent. *Passed midshipman*, Edward Benily. *Purser*, Henry Wilson. *Surgeon*, John F. Brooke. *Assistant surgeon*, John L. Burt. *Midshipmen*, Wilson McGunnegal, Edgar Broadhead, W. F. Shunk.

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